

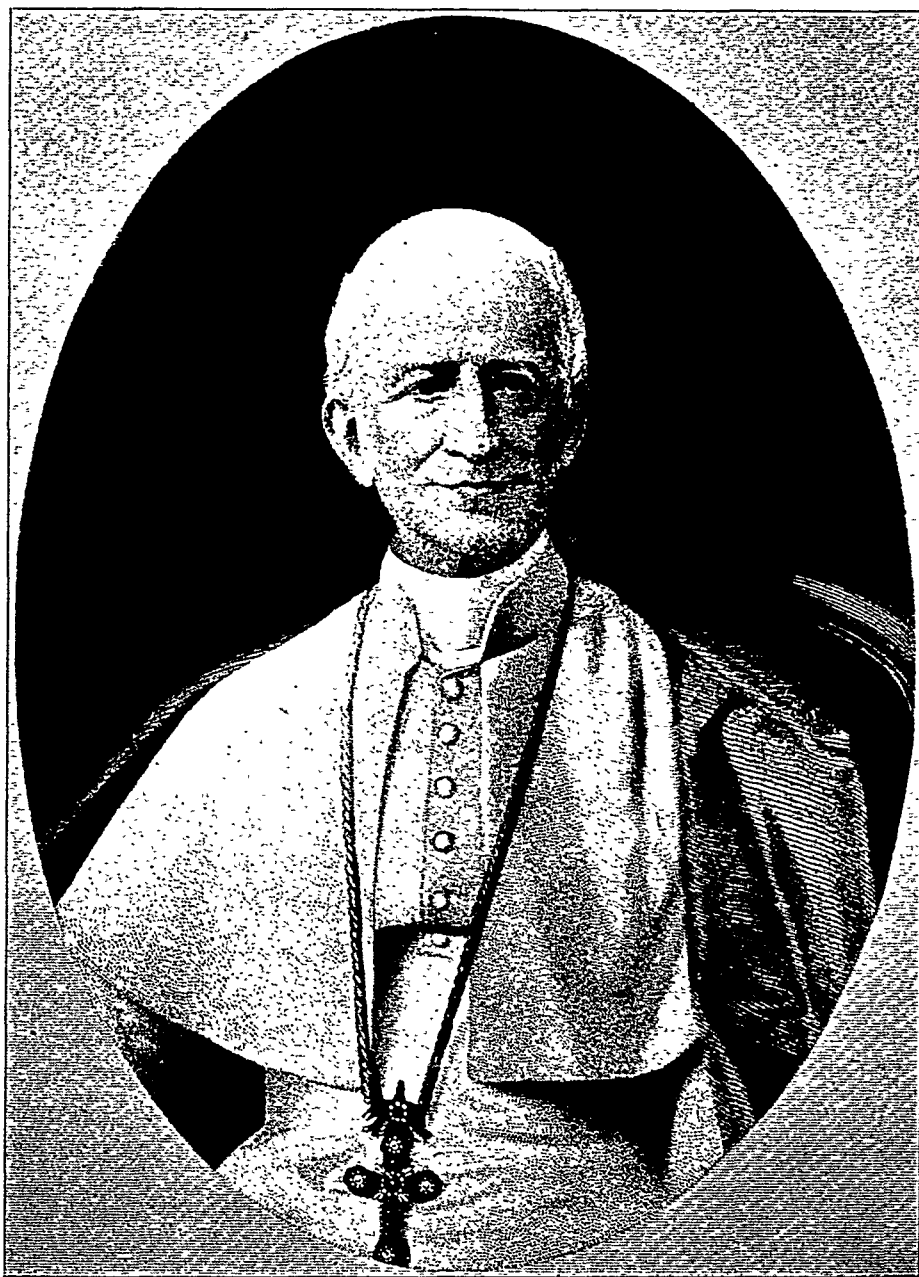
# The Notre Dame Scholastic

·DISCE·QVASI·SEMPER·VICTVRVS· ·VIVE·QVASI·CRAS·MORITVRVS·  
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AN. MDCCCLXXXIII \*

1883 \*

IUSTITIAM colui; certamina longa, labores  
Ludibria, insidias, aspera quaeque tuli;

At fidei vindex non flectar; pro grege Christi  
Dulce pati, ipsoque in carcere dulce mori.

\* Inscriptis sub imagine sua, cum S. Gregorii VII. dicta  
meminisset: *Dilexi iustitiam et odivi iniquitatem, propterea  
morior in exilio.*

I HAVE loved justice, therefore have I borne  
Conflict and labor, plot and biting scorn.

Guardian of Faith, for Christ's dear flock would I  
Suffer with gladness, and in prison die!

\* Lines written under his own portrait as he recalled the  
saying of St. Gregory VII.: "I have loved justice and hated  
iniquity, therefore I die in exile."



HOC  
IN HONOREM  
S. S. D. N. LEONIS PAPAE XIII  
FELICITER CORONATI  
AC GLORIOSE REGNANTIS OB RENOVATOS PETRI DIES  
NOSTRAE DOMINAE UNIVERSITATIS PROFESSORES ET ALUMNI  
AUSPICATISSIMI CHRISTI MCMIII ANNI  
V IDUS MARTIAS  
TOTO CORDE ET ALACRI ANIMO OBSEQUII VENERATIONIS AMORISQUE  
OFFEREBANT TESTIMONIUM.

D. D. D.

Cur domus late resonat canoris  
Vocibus, cur tot iuvenes resident.  
Gaudio, et votis redolent utrumque  
Templa per orbem?

Hanc diem fecit Dominus Deoque  
Optimo grates meritas ubique  
Solvimus, Christi ut celebret perennes  
Sponsa triumphos.

Quippe cui frustra minitentur hostes:  
Stat gubernator LEO, dum procellae  
Saeviant, ventisque agitata Petri  
Cymba quiescit.

Quem quidem ornatum triplici corona  
Vidit, et Papam senio caducum  
Esse, miratur viridi iuventa  
Roma vigentem.

Stare qui solem valuit, repente  
Temporis gradus rapidos morari  
Possit, et mortem iubeat LEONIS  
Parcere vitae.

Par adhuc Petro superest, et annis  
Tardus, etsi vel tenuato adhaerent  
Corpori vires animi, micatque  
Mentis acumen.

"Lumen in caelo" merito vocaris,  
Qui Sacram Legem, venerande Pastor,  
Fortis explanas, hominum Deique  
Iura tueris.

Quid? doces semper vigilans gregisque  
Anxius, prudens ovium saluti  
Consulis, nunquam teneros ineptus  
Neglegis agnos.

Quid quod iniuste spoliatus inter  
Principes mundi et populos coruscas  
Arbiter, nec non loqueris vel ipso  
Carcere liber?

Quid quod excelsum e tenebris scholarum  
Angelum ad lucem revocas, alumnis  
Alma divinae Fidei magister  
Dona refundis?

At magis certe vitiis moveris  
Divitum, et durum miserans laborem  
Pauperes aequo sociare velles  
Foedere amoris.

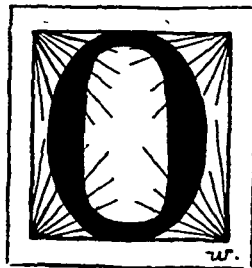
Quin laborantes manibus necesse est  
Filiū fabri meminisse IESUM,  
Ac vel in terris homines ad altum  
Tollere vultus.

Ut tibi et caro capiti, O Pater! qui  
Regnat in caelis faveat precamur,  
Christus et tutae populo rependat  
Munera pacis!

Serus in caelum redeas beatus:  
Longius natos doceas diuque  
Pontifex saxo Capitolii stes  
Papa, Leo, Rex!

## Leo XIII.—the Great High Priest.\*

Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it (Matt. xvi, 18).



On the 7th of February, 1878, Pius IX. died after a reign of thirty-two years, the longest in the history of the Popes, and on the twentieth of the same month Cardinal Vincent Joachim Pecci was elected by the Sacred College to fill the Chair of Peter. Yet, it was only on the third day of March and privately in the balcony overlooking the interior of the basilica, that took place the coronation of the Pontiff who was to be the great and glorious Leo XIII. To-day, throughout the Catholic universe is celebrated the twenty-fifth anniversary of that memorable event, and this morning I am expected to give you a sketch of the grand things accomplished during his pontificate by this venerable old man, the Vicar of Christ, the two hundred and sixty-second successor of the Prince of the Apostles. Hard would be my task, if I had to draw out even the main lines of his august person and simply to paint the prominent features of his splendid character. But leaving to others the privilege of describing more graphically the scholar, the statesman and the sociologist, I will content myself with portraying briefly for you the High Priest, the Holy Father, as representing on earth the only begotten Son of the living God—Jesus Christ.

However great a Pope, however illustrious Leo XIII. may be, there is something greater and mightier than any human genius—and that is the Papacy. For whereas all the other institutions, founded and organized by men—kingdoms, empires or republics—are of the earth earthly, the Church, created by the will of the God-Man, is immortal. The Catholic Church is essentially a theocracy, and though the apostles were sent out "to teach all nations," and "are set up to rule over the Church of God," still, they are all subordinate to one man, Peter, who alone possesses the fulness of jurisdiction, and whose name was mysteriously changed by Christ to signify his supreme office, which consists in being himself and becoming in his successors the corner-stone of the whole edifice. "Thou art Peter, and upon this rock I will build My

Church." Truly, all power was given to the pastors of the flock, who must teach us "to observe all things whatsoever Christ has commanded" (Matt. xxviii, 29); but there is only one to whom it was said "to confirm his brethren" (Luke xxii, 32) and "that the gates of hell shall not prevail against the rock," and that one is Peter, who lives in the Pope; and he being invested with a divine authority would be able, I dare say, to create the Church again, were it possible for it to be destroyed by any power.

If the Church of God is above all a teaching body animated by the Holy Ghost, the first and most conspicuous function of the Pope must be to carry the divine light of faith. Who can doubt that Leo XIII. still now gloriously reigning, is one of the many popes in whom that heavenly light shines far and wide with a marvellous splendor? First of all, was it not truly providential that the personal infallibility of the Sovereign Pontiff should have been defined as an article of faith but a few years after Pius IX. had been unjustly deprived of his earthly possessions? Was it not very opportune, nay more, necessary, to proclaim solemnly before the face of the whole world that violence and treachery might rob the Pope of his temporal estates, but that neither the fury of passions nor the plots of anarchists could ever prevent the Bishop of Rome from issuing final decrees in matters of faith and morality? Indeed, far above the merely human authority of any supreme court, whose decisions can always be reversed, stands the divinely constituted tribunal of the Pope, whose dogmatical judgments addressed from the Chair of Peter to the whole Church can never be changed. Now, wonderfully strengthened by that unique privilege, Leo XIII., without using it even once, feels that a new prestige has been added to all that he says or writes as teacher of mankind. Prominent among the masterly documents issued from his fruitful pen is the encyclical letter on Philosophy and Higher Studies. It was a sublime inspiration on his part to raise from the darkness of a deep oblivion the two immortal "Summas" of the Angelical Doctor, reinstate on its glorious pedestal the name and fame of St. Thomas Aquinas, and, declaring his works, system and doctrine to be the safest guide of Christian education, proclaim their sound and spotless author "the Angel of the Schools." Owing to this stroke of genius a new renaissance took

\* Delivered by the Reverend S. Fitte, C. S. C., in Sacred Heart Church, March 3.

place in all universities and seats of learning; the golden chain of sacred traditions formed by the Fathers and Scholastics was welded again; Theology and Philosophy, separated for three centuries, were more closely united, and once more an alliance being effected between faith and reason, a centre of harmonious unity was pointed out for all the developments of the present and the future. Lastly, far from wishing us to go back to bygone ages, the Pope, who has at heart the genuine progress of the human mind, most earnestly advocates the cultivation of natural sciences; himself a brilliant writer, he favors literature, linguistics philology and other modern investigations. With a warm heart and generous hand he throws open the precious archives of the Vatican to all the scholars of the world; full of admiration for the inventions and discoveries of our day, he sincerely encourages and promotes all original researches, firmly convinced that, if "the Lord is the God of all knowledge" (I Kings, ii, 3), true science can never clash with revelation; he thinks that history derived from the primitive sources must of necessity redound to the glory of Christianity. A lover of truthfulness, Leo XIII. believes that "truth is mighty and will prevail."

That the light of faith, wisdom and science shines on the head of Leo XIII. who can deny? But if a supernatural doctrine flows from his lips and flashes from his writings, still mightier is the fire, the gentle fire of charity that burns in his heart. No wonder: the Papacy is the embodiment, the incarnation of the love God has for mankind. Let us open the Bible. Of which of his apostles did our Lord ask this question: "Lovest thou Me more than these?" Of John, the beloved disciple, or any other of the twelve? No: of Peter, and Peter alone. "Simon, son of John, lovest thou Me more than these (John xxi, 15)? Three times He repeats the question and three times Peter answers: "Yea, Lord, Thou knowest that I love Thee." And what was the reward granted to that triple confession of love? The first and second time: "Feed My lambs;" but the third, "Feed My sheep." Do you hear? Not only are all the faithful entrusted to his care, but also the pastors. Peter alone is appointed shepherd of shepherds, and charged by Christ with the superintendence of the whole flock. Whenever the election of a new pope is to take place it seems that our Lord through His Holy Spirit whispers to each Cardinal:

"Which of you loves Me more than the others?" And twenty-five years ago a large majority of the votes declared that that man was Vincent Joachim Pecci. He it is who for twenty-five years has heard the same mysterious question: "Lovest thou Me more than these?" Has he been true to his office and loyal to his Master? Consult history; for love is proved not by words but by deeds.

Three great dangers threaten the human race at the beginning of the twentieth century, and no man has presented better remedies than the present Pope for the cure of these moral diseases. The first is that which gnaws at the heart of the family, and that is divorce. Out of all religious denominations in the universe, the Catholic Church alone professes and defends the unity and indissolubility of the marriage tie. From the dawn of Christianity down to our day she has taught that when the consent of the two parties has been full and free, there is no power on earth capable of "putting asunder what God has joined together." The history of the Papacy bears witness to the fact that neither bribery nor violence, neither loftiness of position nor hope of worldly advantages has ever been able to make a single Roman Pontiff swerve from the inflexible line of conduct commanded by Jesus Christ. This was one of the chief points emphasized by Leo XIII. in his first address to the Sacred College. Foreseeing as he did the pagan legislation of so-called Christian nations, he frequently protested against the sinful violation of that sacred law laid down by our Lord Himself, and carefully preserved it as a rare jewel in the treasury of the Church. A fearless champion of home and family, the Father of the faithful kindly but firmly warned his children against that baneful source of division, scandal and immorality.

There is, however, an evil more widely spread, which, undermining the very foundation of the state, aims to overthrow all forms of government and substitute in their place a sham of international organization—and that is revolution or anarchy. Deeply versed in the science of civil and political institutions, the Holy Father raised his voice like a trumpet, and did his utmost to inspire the rulers of nations with fear, and also to render them docile to his timely advices. Reminding them of the plots hatched in darkness by secret societies, like a prophet of old he foretold the criminal attempts that were to

(Continued on Page 376).

AN. CHRISTI MDCCCC.  
PRIDIE KALENDAS IANVARIAS  
A IESU CHRISTO  
INEUNTIS SAECULI AUSPICIA

GULTRIX bonarum nobilis artium  
Decedit aetas; publica commoda,  
Viresque naturae resectas,  
Quisquis avet, memoret canendo.

Saeculi occidentis me vehementius  
Admissa tangunt; haec doleo et fremo.  
Proh! quot, retrorsum conspicatus,  
Dedecorum monumenta cerno.

Querarne caedes, sceptraque diruta,  
An pervagantis monstra licentiae?  
An dirum in arcem Vaticanam  
Mille dolis initum duellum.

Quo cessit Urbis, principis urbium,  
Nullo impeditum servitio decus?  
Quam saecula, quam gentes avitae  
Pontificum coluere sedem.

Vae segregatis Numine legibus!  
Quae lex honesti, quae superest fides?  
Nutant, semel submota ab aris,  
Atque ruunt labefacta iura.

Auditis? effert impia conscius  
Insanientis grex sapientiae;  
Brutaeque naturae supremum  
Nititur asseruisse numen.

Nostrae supremam gentis originem  
Fastidit excors; dissociabilem,  
Umbras inanes mente captans,  
Stirpem hominum pecudumque miscet.

Heu quam probroso gurgite volvitur  
Vis impotentis caeca superbiae,  
Servate, mortales, in omne  
Iussa Dei metuenda tempus.

Qui *vita* solus, certaue *veritas*,  
Qui recta et una est ad Superos *via*,  
Is reddere ad votum fluentes  
Terrigenis valet unus annos.

Nuper sacros ad cineres Petri  
Turbas piorum sancta petentium  
Is ipse duxit; non inane  
Auspiciis pietas renascens.

IESU, futuri temporis arbiter,  
Surgentis aevi cursibus annue:  
Virtute divina rebelles  
Coge sequi meliora gentes.

THE OPENING CENTURY\*  
LINES WRITTEN ON NEW YEAR'S EVE  
(1900)

A NOBLE nurse of all the arts,  
The Age departs:  
Let who will sing the truths it taught,  
The marvels wrought:

Me rather shall its sinful years  
But move to tears,  
As in a backward glance I see  
Its infamy.

Shall blood of men be my lament,  
Or sceptres rent,  
Or Vatican's dear citadel  
Besieged of hell?

The glory, Rome, that crowned thy brow,  
Where is it now?  
Of old, all nations loved in thee  
Thy Pontiff's See.

O godless laws, count up your gains:  
What truth remains?  
A shrineless Justice, lo! it stands,  
On shifting sands.

Hark ye the new hierophant  
Of Science, chant  
His song to Nature's soulless clod  
As to a god!

And yet man's birthright from on high  
He will deny,  
And search to find a single root  
For Man and Brute.

O to what hideous depth is hurled  
The proud, proud world!  
Kneel, then, O mortal man, to God,  
And kiss His rod.

Him only, Truth, and Life, and Way,  
Learn to obey,  
Who only, through the fleeting years,  
Can dry thy tears.

The pilgrim hosts to Peter's shrine  
His Hand divine  
But now hath led—a portent viewed  
Of Faith renewed.

JESUS, who on Thy throne sublime,  
Shalt judge all time,  
Make the rebellious will obey  
Thy sovereign sway:

\* This translation of Pope Leo's poem is by Father Henry, LL. D., of Overbrook Seminary, Pa.

Tu pacis almae semina provehe;  
 Irae, tumultus, bellaque tristia  
 Tandem residant improborum  
 In tenebrosa age regna fraudes.

Mens una reges, te duce, temperet,  
 Tuis ut instent legibus obsequi:  
 Sitque unum Ôvile et Pastor unus,  
 Una Fides moderetur orbem.

Cursum peregi, lustraue bis novem,  
 Te dante, vixi. Tu cumulum adice;  
 Fac, quaeso, ne incassum precantis  
 Vota tui recidant Leonis.

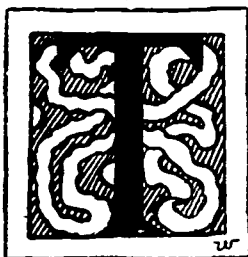
Scatter the seeds of gentle peace  
 Till war shall cease;  
 And to their native hell exile  
 Tumult and guile:

One dream let hearts of kings pursue—  
 Thy Will to do;  
 One Shepherd let the earth behold,  
 One Faith, one Fold.

Long ninety years my course is run—  
 Thy Will be done:  
 My prayers the crowning grace to gain,  
 Be not in vain!

### How Popes Are Elected.\*

CHARLES A. GORMAN, '03.



TO-DAY throughout the Catholic world is celebrated the coronation of Pope Leo XIII. Devout and loyal Catholics of Christendom are gathered together to show love and fealty to a Sovereign Pontiff who celebrates the twenty-fifth anniversary of his coronation. And while Catholics are thus attesting their love, non-Catholics and unbelievers as well can not refrain from expressing in the press of the world their respect and admiration for the character of a pontiff than whom a century has not produced a personage more sublime and more universally loved.

The hostile attitude of the Italian Government toward the Church and its ambition to crush her temporal power made the convention of the cardinals for the election of a new pope in 1878, when Pope Pius IX. died, a particularly grave and delicate problem. The celebration to-day of the coronation of him whom that election called to the Chair of Peter, suggests a topic which I have taken for the subject of this paper, namely, "How Popes are Elected."

From the time of St. Peter's death the choice of a successor to the Holy See has been a question of great moment to the Church. Each several election has been an important event in her history. The method of election has naturally undergone many changes to meet the varying exigencies which have arisen from the days of the primitive Church to our own times. In all ages, however, the power and right to determine and dictate these methods has rested with the popes.

\* References have been largely drawn from Baart's "Roman Court" and O'Reilly's "Life of Leo XIII."

St. Linus succeeded St. Peter, and in his election, as well as in that of his immediate followers, there was not observed that elaborate programme that we have in the elections of our times. There was then no college of cardinals to come together in conclave; the election pertained exclusively to the priests and deacons within the city of Rome. Later on during the days of St. Sylvester when it became no longer necessary to retire to caves to practice the holy religion, and when Christianity began to be publicly professed, the right to participation in the elections was granted in a certain measure to the whole Roman people. That is, they were allowed to testify to the life and character of the candidates.

From the fifth to the eleventh century kings and emperors usurped great authority in the elections. These were critical times for the Church. At times the elections were unduly influenced over by these worldly princes, and the Church suffered keenly from their arrogance. In some cases elections held in this manner were undoubtedly invalid, and strongly protested by those to whom the right to vote really belonged. Occasionally, when it seemed expedient, the Roman clergy, who alone possessed the right of suffrage, were satisfied to make a choice subject to the approval of some temporal power.

With the coming of quieter days Pope Nicholas II., the third son of France to be exalted to the Papacy, saw that the time was ripe for the institution of a new code of regulations and restrictions to govern the elections of the popes. Hence in the year 1059 a more definite and conservative method of pontifical election was formulated and established by him. By this new system, which was made

public in the Lateran Council, the right of suffrage was given to the cardinal bishops and confined solely to them. The other cardinals and clergy and the whole Roman people were cut off from any participation whatever in the election. This regulation was somewhat modified in the year 1178 by a decree of Pope Alexander III. which extended the right of suffrage to all the cardinals, and declared that a majority of two-thirds was necessary to a valid election. This much-needed legislation proved a boon to the Church, for it permitted no longer the noisy crowd to harass the electors, nor the violence of interfering rulers to hamper and impede their free choice.

In 1274 the use of the secret conclave, which has come down to our own day, was introduced by Pope Gregory X. An odd regulation, also the work of this Pope, prescribed that if the cardinals did not bring the election to a close within a session of three days for every day beyond this that it took them to elect a pope they should be served but one meal, and if after five days more there was still no election that the allowance be confined to bread and wine or water until the election is brought to a close. At that time these rather heroic measures were deemed necessary to prevent the dangers arising from the absence during long periods of a permanent authority. They are not, of course, in force to-day.

The enactments of Gregory XV. in 1623, and of Clement XII. in 1740 with one addition by Pius IX., brought the laws governing the papal elections to their present perfection. The method of procedure in our day, when a Sovereign Pontiff either resigns or dies and thereby causes a vacancy in the Holy See, is regulated by the *Roman Cereemonial*. All the officials at the Vatican palace withdraw with the exception of the Cardinal Camerlengo. His office alone does not expire with the vacancy. The Camerlengo officially declares the death of the Pontiff, and thereupon the secretaries bring to him the seal of the deceased and his Ring of the Fisherman. These he breaks with a hammer. The administration of the affairs of the Papacy are then assumed by the dean of the Sacred College, the senior cardinal priest and the senior cardinal deacon together with the Camerlengo. Then the preparation for the election begins. The first step is the notification sent by the secretary of the Sacred College to all the absent cardinals informing them of the death of the

Holy Father. For ten days funeral services are held, and this gives the cardinals time to gather at the place where the conclave is to be held. This is generally at Rome, though should a pope die outside of Rome, without leaving a special decree stating that the conclave is to be held there, it would be necessary to hold it at the place of his death.

When the election takes place in Rome the conclave is held in a large hall which has been previously chosen and prepared. All the windows have been walled up and all the doors securely barred except one which is doubly locked. The Cardinal Camerlengo retains the key to the inner lock, and that of the outer is held by a prelate previously chosen by the cardinals and known as the governor of the conclave. Up to the time of the last election, when all the meals were prepared within the conclave, all food and provisions were introduced by a turning-box to which also there was an inner and an outer lock; the key of the former was in charge of the master of ceremonies, while that of the latter was guarded by a special officer. Guards, consisting of archbishops, bishops and other prelates, are stationed without the conclave whose duty it is to inspect everything lest any letter or information of any kind be transmitted either to or from the cardinals in conclave. These guards are bound under pain of perjury and

(Continued on page 377.)

### The Master-Spirit of Our Age.

PATRICK W. O'GRADY, '03.



WE have assembled to-day to join with all the Christian world in honoring one whom all love, the *Lumen in Caelo*, "the Prince of Peace," our Father, Leo, gloriously reigning Pope. To-day in distant Rome he celebrates the silver jubilee of his coronation as Christ's Vicar, Father of our Holy Catholic Church; and throughout the world his children are assembling to sing hosannas in his honor and to place again upon his venerable old head, white as the snows of his ninety-three winters, their triple diadem of love, reverence, and undying devotion. Truly, Leo XIII. has been as a "light in the heavens" to guide the Bark of Peter past the rocks and reefs of a storm-tossed ocean in the darkest days the



Papacy has known since the times of Maximian and Diocletian.

Twenty-five years ago the world's truest friend was left forsaken. The Church was deserted by those nations it had so often defended, whose very existence it had often preserved. France, that Charlemagne and St. Louis once so grandly ruled, had yielded to the rank revolution of Voltarian sceptics. Austria, Belgium and Portugal had abandoned the Church. England had long been her avowed enemy. An ungrateful world had stood by to see the Piedmontese breach the "Porta Pia," and over the Quirinal and Castle St. Angelo raise the flag of the blood-stained usurper of Savoy. In that same Quirinal where for ages sainted popes held sway was there enthroned a power hardly less hostile to everything Catholic than Henry VIII. or Elizabeth. Pius IX., whose glorious pontificate of thirty-two years had been little less than a prolonged martyrdom, was dead. Those were truly dark days. Throughout the world this question of awful doubt was heard: "Will the Piedmontese government that has stolen even Rome from the Church and enthroned their leader as king in the very Quirinal of the popes, will that government not now take possession of St. Peter's of the Vatican? Will they, can they, allow the election of a successor to Pius IX?" But a just Providence was guarding us, and those words of promised kindness, "Behold I am with you all days," were not vain. On Feb. 18, 1878, sixty-one cardinals invoking divine assistance assembled quietly in conclave to name the second "Prisoner of the Vatican," one more to wear the Master's crown, alas! then become like His, a crown of thorns.

Among those sixty-one princes of the Church there was one pre-eminent in learning and sanctity; one who had labored hard and well in Christ's vineyard, winning from the world admiration for his great genius, reverence for his sanctity of life, and love for his unending kindness and solicitude for all. It was his name that the "Scrutineers" read from twenty-eight ballots after the first vote was cast. It was he who humbly and with fear prayed in tears through the long night that followed that the appalling burden of guiding the Church of God might not be placed upon his shoulders. It was of him Cardinal Caternini spoke when, looking down from the gallery of the Vatican upon a great throng of upturned eager faces, he gave this message to the wait-

ing world: "I announce to you tidings of great joy. We have as pope, the Most Eminent and Most Rev. Joachim Pecci, cardinal priest of the title of St. Chrysogonus, who hath given himself for name, Leo XIII."

The great conclave was over. A man had been chosen who seemed providentially trained to grasp and solve the great problems of the day, trained by careful education, a vast diplomatic experience, above all by his long, difficult, but eminently successful reign as Bishop of Perugia. And the fear that had filled even the most hopeful heart seemed then to vanish from the most hopeless.

On Sunday, March 3, Leo was crowned with the sacred tiara of Peter, that blessed emblem of good and of protection for religion, education and civilization. A new era for the Church and for the world had begun. Courageously the already aged man assumed the great burden of that pontificate. His indomitable will, assisted by rare prudence and wonderful tact, has conquered the tyranny and hatred of his opponents of the 70's, has made the See of Rome respected and admired by all, and has made the reign of Leo XIII. a succession of masterful victories. A brief glance over the history of the last quarter of a century is sufficient to show that in Leo XIII. are united the master, statesman, sociologist, scholar and teacher of our times.

The so-called German Kulturkampf, or, "Civilization Conflict," was raging in 1878. The Catholic department in the German Ministry of Public Worship had been suppressed; Catholic pulpits were under police supervision; Catholic schools were closed. The State claimed the sole right to make ecclesiastical appointments. Bishops and priests who turned to Rome rather than to Berlin for guidance were fined and imprisoned or exiled. The Jesuits, and several other such glorious societies of the Church, were banished from the country. But the Catholics of Germany had not ceased to struggle for right, and in their new pontiff they found a father willing and able to guide their battle. Finding it impossible to bring about a sudden change in this persecuting policy of which Prince Bismarck was father, Leo showed invincible patience and consummate tact in dealing with the powerful High Chancellor. Slowly but surely he began by a masterly series of encyclical letters to win from the Emperor and his Chancellor respect for himself and the Catholics of Germany, teaching also



lessons of political wisdom and mildly but firmly the errors of the Kulturkampf. With unequalled strategy he at the same time brought about in the Reichstag an increased union of the Catholic party then led by the great Doctor Windthorst, and made that party a middle one holding the balance of governmental power. Finally Bismarck, taught by the Pope's letters to see the error he had committed, and moreover, feeling the necessity of securing the support of that Catholic party, seemingly so powerful, yielded. Leo had broken the "iron will" of Bismarck; the great battle was won, and the "civilization conflict" was ended. Yet so kind was the victor in this battle—which must ever stand as one of the most bitter in the history of Germany—that besides the victory of right for which he had struggled, Leo also won the esteem and confidence of all Germany and particularly of the vanquished Bismarck.

Not long after the happy termination of the Kulturkampf, the German Emperor and his High Chancellor gave public testimony of the great reverence they felt for our Pontiff calling upon him as mediator in the impending Carolina difficulty. In these islands strife was imminent. Germany and England had tendered a joint note to Spain declaring that they could no longer recognize Spanish ownership in the islands. In 1885 a German battle-ship planted the flag of its nation in the port of Joruil and took formal possession of the country. The populace of Spain were crazed with rage. They sacked the palace of the German ambassador, tore down the German arms and trampled them in the ground, burning the German flag with every circumstance of ignominy. The world awaited day by day the outbreak of hostilities, when suddenly the black cloud of war was rolled back, Leo had been chosen arbiter: Germany had recognized the "Prince of Peace": Bismarck had paid tribute to his victor. The settlement of the Carolina trouble is unique in the history of arbitration; for, though the question was a most difficult one to handle, it was solved with such unquestionable fairness that never since has a murmur of dissent been heard from Germany or from Spain.

Leo has studied the political problems of all nations. He has placed himself in intimate contact with the rulers of the world. The emperors of China and Japan, the sultan, the kaiser, the tsar—all have heard his voice and have profited by his council. Armenia, Poland,

Ireland—the weak and the oppressed—have ever seen his power used in their defense. And nations weak and powerful, pagan and Christian unite in proclaiming him the guiding light of nations, the master statesman of his century. His ardent desire to elevate society; his defence of governments and denunciation of rebellion and anarchy; his great encyclical repudiating socialistic errors; his firm support of the indissolubility of the marriage tie at a time when such support is so sorely needed; above all, that great instruction which the world has read for labor and for capital, mark him as a man of most wonderfully diversified knowledge—a sociologist, a benefactor to mankind.

But the field in which our Venerable Father most loves to labor is that of Christian education, moulding the minds and hearts of men, creating in them a love for beauty and what is synonymous for good. False erudition, anti-christian training, misleads the world. A powerful mind without a heart to guide it is but an instrument of destruction. Education is the parent of civilization, the hope of the world and of truth.

For three centuries this false erudition had benighted the mind of man, and Leo saw the promise of light for the world only in true education, the unfailing light of divine wisdom. In Rome, both day and night schools were opened and taught by able and virtuous men and women. In Italy, in the East, in America, in England—everywhere universities were built in answer to his call. Home training in particular he advocated. Socialistic philosophy was cast aside, and St. Thomas Aquinas, whose method and doctrines must ever be the light of higher learning, whose works are revealed truths stated in most scientific form, was again enthroned as the "Angel of the Schools;" the archives of the Vatican, the store-house of the knowledges of ages, were thrown open to the scholars of the world. It was the light of the education Leo thus fostered that dispelled the darkness of the seventies and conquered its socialism, naturalism, and bigotry.

Leo XIII. is a statesman, a sociologist, above all a teacher, the greatest teacher of mankind. As a father he is surrounded by the admiration of non-Catholics and even of infidels, but above all by the love and veneration of his children to-day assembling to praise him. The *Lumen in Caelo*, "the Prince of Peace," his head is encircled by the triple crown—Science, Charity, Holiness.

# NOTRE DAME SCHOLASTIC

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—This week the SCHOLASTIC reflects in some degree the manner in which Notre Dame kept the Pope's Jubilee last Tuesday. The morning exercises were begun with Solemn High Mass at which all the students attended. Father Cavanaugh was the celebrant, with Father Corbett as deacon and Father Oswald as subdeacon; and within the sanctuary were many priests of Holy Cross, students from the novitiate and a large attendance of altar-boys. Father Fitte, professor of ethics at the University, preached the sermon which was an eloquent appreciation of Leo XIII. and much enhances the present issue. Perhaps nowhere else could one find better reason for entering into the spirit of the occasion than here at Notre Dame. One can better realize the truth of this by remembering that Notre Dame has come into being and has grown to its present magnificent dimensions within a portion of the lifetime of Leo XIII., for the present Pope was thirty-two years when Father Sorin founded this University. Great cause indeed had we for manifesting our joy and giving thanks to God for Leo's glorious pontificate; but fitting as has been our celebration we shall have missed much of its significance if we fail to imitate in some way the example of him who has so long and so faithfully followed in the footsteps of his Divine Master.

## State Oratorical Contest.

Thomas D. Lyons, the winner of the Breen medal in oratory at Notre Dame, came to the University from the Madison, S. D., High School in the fall of 1900. He was born at Burroaks, Iowa, but has lived most of his life at Carthage, S. D. Lyons is but nineteen years old and is one of the youngest men among the winners of the Breen Medal. He had but little training in public speaking before coming to Notre Dame, and his first public appearance was in the college oratorical contest of June, '02. He spoke on Patrick Sarsfield. He entered the contest in the fall of the same year and succeeded in winning the Breen medal and also the right to represent his University at the



THOMAS D. LYONS, '04.

Indiana State Association Contest. The subject of his oration is "Alexander Hamilton."

This is Notre Dame's first year in the association, and Lyons is the youngest contestant of any whom the seven colleges of this state have sent to the State Contest. Lyons has a splendid stage presence and possesses a wonderful voice for an orator. His gestures are always pleasing and his delivery effective.

The Breen gold medal was donated by the Hon. William P. Breen of Fort Wayne, an alumnus of '77, A. M. '95. It is a gold medal of beautiful finish and design, and is given to the student who wins in Notre Dame's oratorical contest.

B. V. K.

Pope Leo's Anniversary.

The Faculty and student body of the University met in Washington Hall on Tuesday afternoon to take part in the commemorative exercises of the Twenty-Fifth Anniversary of the Coronation of His Holiness Leo XIII. An interesting and instructive programme was given complimentary to the occasion.

After the introductory march played by the University orchestra, the University choir chanted a prayer for the Pope and the glee club sang the "Morning Invitation" with orchestral accompaniment. The numbers were well received. Mr. Emil DeWulf then read a Latin poem with expression. The substance, which is very interesting and excellently treated, may be read on another page.

Mr. Frank Kasper next sang *Piccolomini's* "Ora pro Nobis." He showed training and sang with confidence.

The English Ode read by Mr. R. E. Lynch gave evidence of careful preparation both as to expression and delivery.

The selection following, which was played by the orchestra, reflects much credit upon Professor Petersen and his musicians. Professor Petersen also should be accredited for the appearance made by the glee club.

Mr. Charles A. Gorman next read an instructive and exhaustive paper on "How Popes are Elected," after which the choir sang *Kreutzer's* "Veni Sancte Spiritus."

Mr. Patrick W. O'Grady gave the oration on "The Master-Spirit of Our Age," and spoke with much earnestness and enthusiasm. The eulogy was well received. The moving hymn "Abide with Me," was a fit climax to the exercises in honor of Pope Leo, and all the students sang it with edifying earnestness. The programme as given was as follows:

PROGRAMME.

- March—"Pontificale".....N. D. U. Orchestra
- "Oremus pro Pontifice Nostro Leone".....
- "Morning Invitation"..... *Vierza*  
Glee Club.
- Latin Poem.....Mr. Emil DeWulf
- Solo—"Ora pro Nobis".....*M. Piccolomini*  
Mr. Frank Kasper.
- English Ode.....Mr. Robert E. Lynch
- Selection.....N. D. U. Orchestra
- How Popes are Elected.....Mr. Charles A. Gorman
- "Veni Sancte Spiritus".....*Kreutzer*  
N. D. U. Choir.
- "The Master-Spirit of Our Age".....Mr. P. W. O'Grady
- "Abide with Me".....*Faber*  
By the Audience.
- March.....N. D. U. Orchestra

Wednesday's Lecture.

The Rev. J. F. Nugent, LL. D., '95, Des Moines, Iowa, who conducted the students' retreat at Notre Dame two years ago, spoke to the students in Washington Hall last Wednesday evening. The subject of his discourse was "The Lost Confessional," a theme which he treated in a very original and entertaining manner. He compared the path of the "lost planet" to that noticeable void which exists in all sects outside the Catholic Church, calling the latter "the lost confessional." Confession, he said, was very much misunderstood by those outside the Catholic Church, and this was largely due to the corrupt sources from which non-Catholics obtained their information. The ex-priest and "escaped" nun who had been degraded from the Catholic Church, because of their repeated misdemeanors, generally sought a living by appealing to the prurient tastes of those opposed to Catholicity; and from the public statements of such castaways, many got their ideas of confession. As a result very false impressions prevailed regarding the confessional. The popular name for penance is confession, which, of course, is a mistake. Confession itself is not a sacrament but is only one of the three conditions necessary on the part of the penitent, the other two being contrition and satisfaction. The three conditions necessary on the part of the priest are that he should be duly ordained, have jurisdiction, and give absolution. All six were necessary for the valid administration of the sacrament of penance. He characterized confession as the great conscience regulator, gave Scriptural proofs in support of the validity of penance, and showed from the writings of the Fathers of the Church that auricular confession was practised in the earliest days. Every church he said is a hospital for souls, but only in the Catholic Church is specific individual treatment given, and this is done most efficaciously through the medium of the confessional. The address was concise, and abounded in forceful epigrams, and courteous references to those outside the Church. The lecturer had no new message to impart, for his theme is coeval with Christianity, but his lucid presentation, cogent reasoning and telling allegory left in the minds of his audience a clearer conception of the reasonableness and efficacy of the sacrament of penance.

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cost many a crowned head his throne or even his life. "O ye, kings, understand: learn your lesson, ye that judge the earth" (ps. 11. 10). Sovereigns and subjects alike have ceased "to render to God the things that are God's" (Matt. xxii, 21). They have trampled on foot the rights of liberty, conscience and religion; they have persecuted the Church, despised its doctrine and outraged its ministers. Hostile to Christian laws, schools and sacraments, they have "sown the wind and reaped a whirlwind" (Osee viii, 7). For lo! the peoples which no longer believe in divine authority, future life and eternal punishments, will arise in their might, and, sweeping away the fragile institutions of human fabric, will cover with tears and blood the last remnants of rotten governments.

But it is above all the social problems of the day which attract the attention of the Pope and excite the tenderest feelings of his great heart. Unable to trust in the future the proud and selfish potentates who have betrayed the confidence of their mother, the Church, Leo XIII. turned to the people and endeavored to lay down the foundations of Christian Democracy. He knows all the perils of this tempestuous sea, and standing like a watchful sentinel on the immovable rock of Peter, he points out the breakers, and signals the whirlpools in which the most skilful sailors have been engulfed. As an old, experienced pilot he tries to guide with prudent firmness the leaders of modern society through their doubtful navigation and enable them to land safely on the shores of lawful liberties and genuine civilization. Still closer at heart has the Supreme Pontiff the present condition of the working classes. Not content with being the greatest statesman of our age, and conscious of being fully equipped to study up the complicated questions of Economics, his broad and deep genius boldly delved into all the industrial and commercial intricacies of labor in the twentieth century. With a strong though delicate hand taking hold of the daily relations between rich and poor, patrons and laborers, while avoiding all false or useless theories, he bears out private property but advocates fair wages, and by means of arbitration suggests the most impartial settlement of a most difficult case. In vain does godless socialism protest and raise its impious head against both Church and State. Calm and gentle in the midst of

the fiercest passions, Leo XIII. affirms and believes that the final solution of the problem is to be found in the principles of justice and charity as taught by the Gospel, thereby deserving to become the patron of the weak and to be called by posterity "the Pope of the workingmen."

The last and best character of both Pope and Papacy is the promotion of a life of zeal, virtue and holiness. Who does not admire the devotion and self-sacrifice of Catholic missionaries, the indefatigable pioneers of true civilization? "How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things" (Roman x, 15)? To-day, as in the times of Peter and Paul, of Patrick and Augustine, of Dionysius and Boniface, they go forth, leaving country, friends and parents. They teach and spread the faith, eager to pray and toil and die, in order to visit unknown, far remote, savage lands, to convert and baptize and "enlighten them that sit in darkness and in the shadow of death" (Luke i, 79). Let the ocean curb its waves, and ye, O winds! carry them on your wings. Whither do they go? To China, to Japan, to India, to Alaska, to Australia, to all the islands of the sea. For what purpose? To gain souls to Jesus Christ. And whilst all the nations of Europe armed to the teeth resemble an immense camp pitched for the destruction of mankind, these peaceful conquerors have but one aim in life: to bestow upon the heathens with the word of God the sweetest benedictions of the Gospel. Whence do they come? From Rome. Who sent them? The Vicar of Christ, the successor of Peter, the Pope, prince of peace.

Soon is the missionary period succeeded by an era of organization, and gradually amid wild tribes or diverse races arises the splendid edifice of the Catholic hierarchy. Without speaking of its recent revival in Holland, England and Scotland, or of its wonderful progress through all foreign countries, what an admirable spectacle of religious activity is presented by the Church of Christ in the United States of America! Only one Catholic bishop in the year 1800, and nearly one hundred dioceses at the beginning of a new century, many thousands of priests, regular and secular, millions of communicants, innumerable colleges, schools, academies, hospitals, convents and various establishments of benevolence and charity—all this crowned by the Catholic University of Washington. In

truth, the present Pontiff could with even greater reason than Pius IX. exclaim: "There is no place in the whole world where I feel more a Pope than in Amercia." And surely the office of an American bishop is not a sinecure; his head does not lie on a bed of roses, and a crown of thorns is often hidden within his golden mitre. Still, how well are these worthy successors of the apostles seconded by an army of good, hard-working priests, most of whom shine no less by learning and eloquence than by piety, charity and union with the people. Now let infidel governments in Europe wage an unjust war against religious congregations; let them close schools, confiscate property and banish from their country men and women consecrated to God, these noble champions will leave in peace, a prayer on their lips and forgiveness in their hearts; and perhaps many of the exiles while planting on new shores the cross of Jesus Christ shall spread the faith of Peter and a profound veneration for the Apostolic See.

"By their fruits you shall know them" (Matt. vii, 20). And planted by the hand of missionaries, cultivated by the zeal of bishops and priests, watered and made fruitful by the blood of martyrs, the tree of Christianity has blossomed over the whole world and produced a rich harvest of holy souls. Look at Russia, Asia, Africa, formerly so fertile in saints, their soil seems to be stricken with sterility. In England, which was, many years ago, called the "Island of Saints," the fountain of holiness is dried up since she separated herself from Rome, the source of holy life. But behold! under Leo XIII., as well as before, processes of canonization are going on, and Saints Peter Fouvrier and De Lasalle followed Saint Benedict Labre and the venerable Curé of Ars, till the pious Neumann of Philadelphia adds the fragrance of his heroic virtues to that of the sweet Rose of Lima. And what church dares to canonize saints and place them on its altars? Only the Church of Rome, the Catholic Church: for in her alone the Holy Ghost lives, and her head not only possesses the fulness of divine authority, but, concentrating the supernatural strength of belief and sacraments, is the only one able to diffuse everywhere the rays of holiness, and make them resplendent in the lives of those heroes whom we shall call the saints.

To-day the eyes of the universe are turned toward Rome, and while all men without dis-

tinction of clime, color or creed, feel irresistibly attracted by the Jubilee of Leo XIII., and can not but express their admiration for his spotless character, we, his faithful children, salute in his person the High Priest, the great Pontiff and the Pope, the Holy Father. Our minds and hearts fixed on the palace of the Vatican, now a prison, we contemplate with awe and veneration the pale and transparent figure of Leo XIII., shining like a star from heaven: *Lumen de Caelo*. Far from being in its waning phase, let his marvellous life roll on its course, as a beautiful luminary, undimmed and undecayed, in the smoothest revolution of its incomparable grandeur, till his immortal spirit soaring on high shall enter into the abodes of the heavenly Jerusalem wherein to behold forever the light, and love, and life of the Triune God, the Father, the Son and the Holy Ghost!

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suspension to be most diligent in examining every person and thing that leaves or enters the conclave.

Within the conclave are erected cells for the cardinals, each of whom is allowed two servants or three if he be infirm or aged. The cells are assigned to them by lot, and over the entrance of the cell of each is placed his coat of arms. This is covered with a drapery of purple if the occupant has been created cardinal by the deceased Pontiff; otherwise the covering is of green serge.

It may be wondered that such great precautions should be taken to guard the secrecy of the conclave, as the walling up of the windows and doors, the double locking of the door and turning-box and the stationing of guards at the entrance to the couclave. But experience has proved the wisdom of these provisions, for they have effectively shut out all communication with the world outside the conclave and have practically precluded all chance of intimidation or undue influence being brought to bear on any of the electors. Nor are these the only precautions. Every evening the cardinal dean and the Camerlengo make a tour of the apartments to see that none of the pontifical constitutions are disregarded. It is a strict rule also that none of the servants of the cardinals can be merchants, ministers of princes, or temporal lords, brothers or nephews of cardinals. They must be bona-fide servants who have been

employed by the cardinals for the space of a year. Furthermore, in the selection of the officials and attendants who serve in common it is required that the utmost care should be taken. Each one must be elected by a vote of the cardinals, and none may be chosen from the household of any elector.

On the morning of the eleventh day the Mass of the Holy Ghost is celebrated by the cardinal dean in the basilica of St. Peter's before the assembled cardinals who, when the Mass is over, and while the *Veni Creator* is being sung, proceed to the conclave. On reaching the chapel the prayer to the Holy Ghost, *Deus qui corda fidelium*, is recited by the senior cardinal bishop, and the pontifical constitutions with regard to conclaves are read, each cardinal binding himself by oath to their observance.

The remainder of that first day is devoted to the reception of visitors. For that brief space all are welcome, clerics, princes and people. As evening draws near, the voice of the master of ceremonies is heard exclaiming *Exeunt omnes!* whereupon the hall is cleared of all but the electors and the door is locked, not to be opened again until the election is completed except to allow a belated cardinal to enter, or one who may have been taken seriously ill to leave; the latter, however, after he has once left may not again return. Early the next morning the cardinals are awaked by the voice of the master of ceremonies calling them to the chapel, where, after a low Mass of the Holy Ghost is celebrated by the dean at which all the cardinals receive Holy Communion, the election begins.

Every cardinal who has received deacon's orders has the right to vote. Not even a cardinal who has been excommunicated, or one who is without insignia, can be deprived of this right. If either on account of withdrawal or death only two or even one cardinal should remain in conclave the election would still remain in the hands of those two or that one cardinal. No cardinal, however, can vote for himself and no one can vote by proxy. Of course, a first consideration is: "Who is eligible as a candidate in the election of a pontiff?" As a matter of fact, for some centuries back none but cardinals have been elected popes. As a matter of right, however, any man, be he a layman or even a married person, may be validly elected pope, and when he has consented to the election is invested with full jurisdiction as Sovereign Pontiff.

Generally speaking there are three ways in which an election may take place. The first is called "quasi-inspiration." Elections of this kind have been extremely rare, for in order that they may be valid it is necessary that all the cardinals should, after the conclave has opened and without previous deliberation, unanimously and at once agree on the election of a single person. The second method of election is called a "compromise." An election of this kind takes place when the right of choosing the pontiff is entrusted to a few specified electors. This method is of hardly more frequent adoption than the first. The last and usual method employed is that of the ballot.

Three cardinals are appointed tellers and a large vase, shaped as a chalice, is placed on the altar in the chapel where the cardinals are assembled for the balloting. Each cardinal before dropping his ballot into the vase takes the following oath: "I call Christ our Lord, who will judge me, to witness that I elect the person whom before God I think should be elected and that I will do the same in the accession." If when all the cardinals have voted and the votes have been told it is found that no candidate has received the required number, there takes place what is called the accession, in which every voter has the privilege of reconsidering his choice and of transferring, if he deems proper, his vote to another candidate. If, even after the accession, the required number of votes has not yet been given to one of the candidates it is declared that there is no election. The cardinals then adjourn to their cells where they remain until about two o'clock in the afternoon when a second vote and accession takes place. Until some one obtains two-thirds of the votes this voting and accession takes place regularly twice a day.

When finally a candidate is elected, the tellers announce the fact, and the junior cardinal deacon rings a bell, and the master of ceremonies and secretary of the Sacred College enter the chapel. The cardinal dean, in company with two other cardinals, advances before the elected Pontiff, if, as is usual, he be one of the cardinals, and asks him if he accepts the Papacy. After his consent is obtained all the baldachinos are removed from their places over the seats of the cardinals, except that of the newly-elected Pope who is asked by what name he wishes to be known. This ascertained two cardinal deacons accom-



pany the Pope to the rear of the high altar where he is robed in the pontifical vestments and escorted to his seat in the chair of state. Here he is saluted in turn by each of the cardinals who kiss his foot, his hand and his mouth. The Pope next receives from the Cardinal Camerlengo the Ring of the Fisherman which he fits on his finger and turns over to the master of ceremonies to have his name engraved on it.

When this ceremony is completed there is a grand procession to the balcony over the entrance of the Vatican Palace. The bearer of the papal cross leads, and after him follow acolytes, master of ceremonies, mace bearers, musicians and the choir singing *Ecce Sacerdos Magnus*. The cardinal deacon is the last to appear; and when finally St. Peter's is reached the cardinal deacon mounts the exterior loggia and proclaims to the assembled crowds below the result of the election in the following words:

"I announce to you a great joy. We have as Pope the Most Eminent and Most Reverend, (for instance) Joachim Pecci, cardinal priest of the title of St. Chrysogonus, who hath given himself for name Leo XIII."

At this, cheer upon cheer is raised by the populace; the bells of St. Peter's and of all Rome make merry music, and the city is given over to rejoicing and thanksgiving. Under normal circumstances the guns of Sant' Angelo boom forth their salute, and the Pontiff is escorted to St. Peter's where he is again greeted by the cardinals at his seat before the high altar. Solemnly the *Te Deum* is then sung, and while its strains can still be heard in fervent thanksgiving, the Pope is carried back to the Vatican Palace and the election is complete.

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#### Athletic Notes.

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Coach Lynch took the baseball men for the first outdoor practice of the season last Monday. The weather was fine and the diamond in fairly good condition. One hour's stiff practice catching flies was the programme and the men made a good showing for the first trial after so much indoor work. The squad has been reduced to thirty men, of whom nine are candidates for the pitching department, and four for backstop work. These men will be kept at work until the Toledo series, when the final weedings out

will take place. The squad as it now stands is an unusually strong one, and Coach Lynch is confident that this season's Varsity will uphold the honor of Notre Dame on the diamond, as well as its predecessors have done.

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A. Becker, of the catching staff, who received a fracture of the elbow in practice some weeks ago, is out of the Infirmary and expects to be back in the game in a few days.

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The various hall track teams continue to train for the coming Inter-hall meet with as much spirit and enthusiasm as was noticed at the beginning. The date of the affair has not yet been definitely settled owing to a disagreement among the managers over a few of the candidates. We hope this matter will be arranged satisfactorily and immediately.

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Master Donohue of Carroll Hall went over alone last Sunday to St. Edward's Hall and despite the skill and science of the Minim handball experts, he succeeded in defeating them one after the other, thereby winning the championship.

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Dr. Stoeckley of South Bend has donated a beautiful gold medal to the Athletic Association to be given to the athlete gaining the most number of points for Notre Dame on the track this season. Last season the genial doctor donated one, which was won by Captain Kirby. To win this medal is a great honor.

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At a meeting held yesterday in the gymnasium, Dominic Padden was elected captain of Brownson Hall baseball team and Joe Lantry manager for the coming year. The outlook is very promising; somewhat over sixty candidates having signified their intention of trying for the team. Padden, Medley, Oppfergelt, McDermott, Sullivan and Garrity remain of last year's inter-hall champions. This certainly is a very commendable spirit. No man is sure of a position. The inter-hall schedule will be arranged in the near future.

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#### CARROLL VS. SOUTH BEND.

The Carroll youngsters and the crack South Bend High School track team met in the gymnasium last Saturday, the latter winning by a score of 55 to 30. Contrary to expectations, the meet was highly interesting, the Carolites

putting up a gallant fight in every event. The South Bend lads towered head and shoulders above the Carrollites, and in addition to this they had experience on their side, but our plucky youngsters, despite these great odds, made the visitors exert themselves to the utmost, in order to win.

For the Carrollites H. Tallcott, R. Tallcott, Morrison, Hemenway, Fox, McDermott and Pryor, did splendid work. Hemenway won the broad jump at 18 feet 9 inches, and secured third in the high jump. The running of the two ex-Minims, McDermott in the half-mile and Fox in the relay were the chief features of the meet. The South Benders have a well balanced team and should make the soldier boys hustle in to-day's meet. Broedemus, their chief point winner, is a star in the field events. Lack of space prevents giving summaries in to-day's SCHOLASTIC. They will appear in next issue.

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The ex-Minims won the big meet from the Minims last Thursday afternoon in one of the best contests ever held. The experience and superior powers of endurance of the ex-Minims were too much for the plucky little Minims, who, however, fought hard in every event.

The best and most interesting contest of the afternoon was the pole vault. In this event young Kelly of the Minims surprised everyone by giving Berteling the ex-Minims' crack, a hard tussle. Capt. Rousseau of the ex-Minims, was the star performer of the meet, winning the high jump, broad jump, 220 yard dash, and getting third in the 40-yard dash. Master Carette of the Minims ran a sensational race in the half mile, finishing but a few feet behind Randle, the winner. Dinan, Kasper, Escino and McDermott, of St. Edward's, and Mulligan, Randle, and Villeneuve of Carroll deserve credit for their performances.

40-yard dash—Mulligan, ex-Minim, first; Kasper, Minim, second; Rousseau, ex-Minim, third. Time, 5 3-5.

40-yard hurdles—Randle, ex-Minim, first; Berteling, ex-Minim, second; Munson, Minim, third. Time, 5 3-5.

220-yard dash—Rousseau and Mulligan, ex-Minims, tie for first; Dinan, Minim, third. 30 seconds.

880-yard dash—Randle, ex-Minim, first; Carette, Minim, second; McDermott, ex-Minim, third. 2:40 2-5.

High jump—Rousseau, ex-Minim, first; Lynch, ex-Minim, second; Dinan, Minim, third. 4 feet 3 1/2 inches.

Pole-vault—Berteling, ex-Minim, first; Kelly, Minim, second; Escino, Minim, third. 6 feet 10 inches.

Shot put—Villeneuve, ex-Minim, first; Quinlan, Minim, second; Dinan, Minim, third. 27 feet 10 inches.

Broad jump—Rousseau, ex-Minim, first; Mulligan, ex-Minim, second; Dinan, Minim, third. 15 feet 2 inches.

Relay Race—Won by ex-Minim (1/2 mile). 1:19.

J. P. O'REILLY.

#### Card of Sympathy.

WHEREAS, God in His divine providence and wisdom has seen fit to call suddenly from this world the father of Messrs. James and William Cunningham, the former of whom is a student of St. Joseph's Hall, the latter of Holy Cross, be it

RESOLVED, that on behalf of Mr. James Cunningham's friends at St. Joseph's Hall we tender to him and to all the members of his family our heartfelt sympathy,

And also that a copy of these resolutions be sent him.

Wm. F. Robinson

F. X. Joerger

Charles W. Casey

John J. O'Phelan

W. Sheehan.—*Committee.*

Mr. Cunningham met with a sudden death last Sunday at nine o'clock a. m., in a train wreck at Belvidere, Illinois.

#### Personals.

—Mr. James H. Davitt of Saginaw, Mich., was a welcome guest of the University during the past week.

—W. C. Chamberlain (student of Notre Dame, '85-'86) is in the operating department of the Toledo, St. Louis & Western Railroad Co. at Frankfort, Indiana.

#### Local Items.

—The ping pong enthusiasts of the different halls are considering the advisability of holding a tournament, with representatives from each hall. A contest of this kind would no doubt be very interesting at the present time, with basket-ball a dead issue. The annexationists are proficient exponents of this athletic pastime.

—Last Monday evening the St. Joe Specials held a meeting for the purpose of organizing a baseball nine. Everyone present showed much interest in the proceedings. Mr. John Murphy was elected captain, Mr. F. J. Walsh manager. Thursday forenoon Captain Murphy took his men out for their first practice. They made a good showing, especially Mr. Charles N. Cody at twirling the ball. Thus early Mr. Murphy is well pleased at the prospects of having a fast nine, which he thinks with little practice, will be equal to the best of the inter-hall teams.